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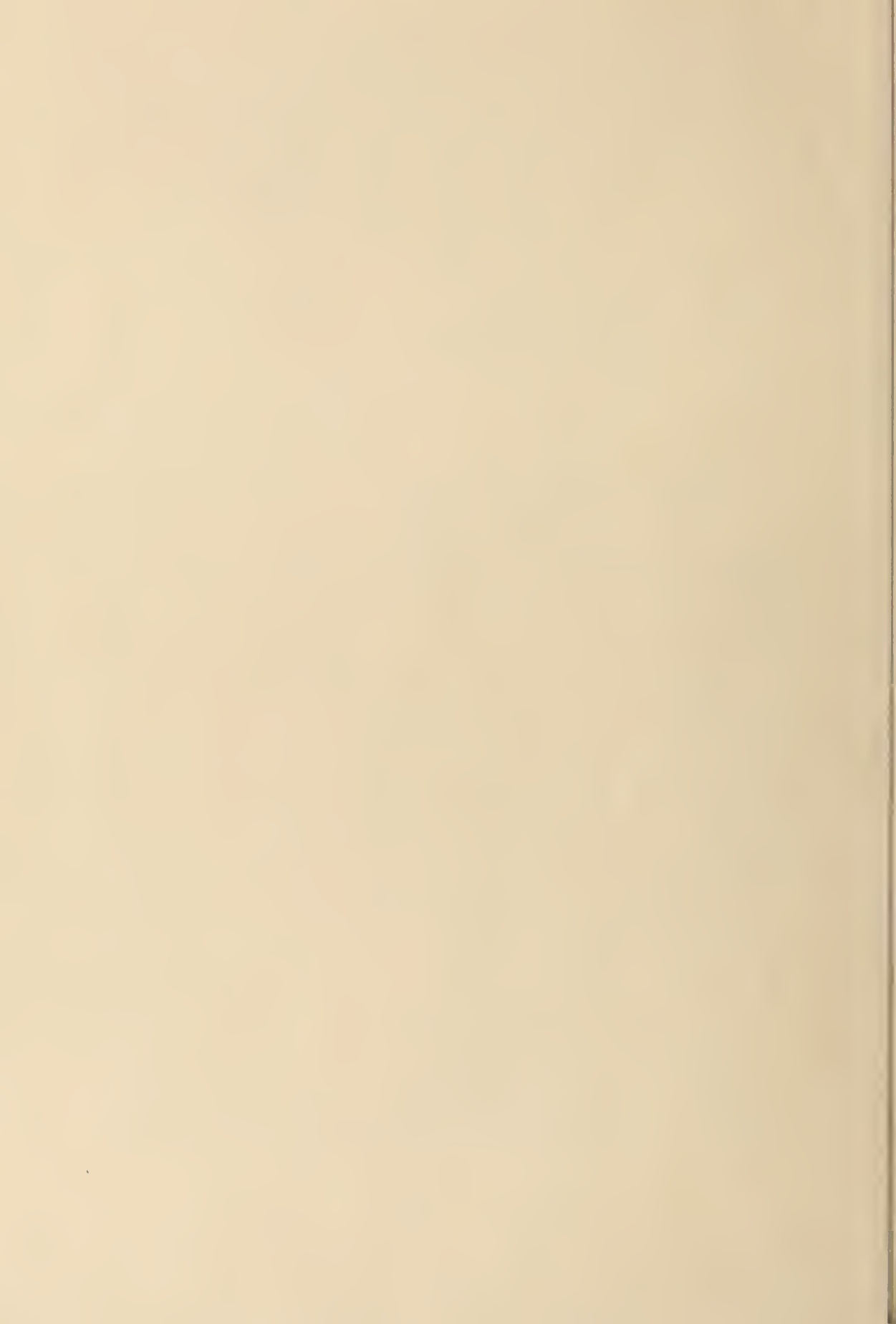
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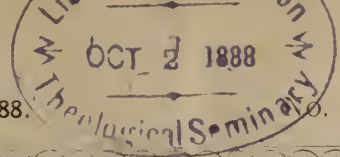
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VOL. I.

OCTOBER, 1888.



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BRAZILIAN MISSIONS.

A

MONTHLY BULLETIN

OF

MISSIONARY INTELLIGENCE.

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Brazilian Missions.

VOL. I.

BROOKLYN, N. Y., OCTOBER, 1888.

No. 10.

OUR readers will rejoice with us in the account we are able to give of the good work in Paraná. This is, we believe, the largest ingathering at one time in the history of evangelical missions in Brazil.

Our joy is greatly tempered by the thought that these new believers will have to be left largely to their own resources. The work is daily growing entirely beyond our power to keep up with it with present forces.

IN the seaboard town of Ubatuba is a Presbyterian church of nearly eighty members—another instance of the progress of the gospel outside the lines of ordinary agency. Five years ago, the Presbytery of Rio sent home an urgent appeal for ten more men to meet immediate necessities. To the appeal no response was given. Two years ago, the church of Ubatuba united in a most earnest request for a resident pastor. None was sent.

A few days since, comes word of serious dissensions and difficulties at Ubatuba. Is it any wonder that we rejoice with trembling when we hear of new communities turning to the gospel, when we think of the scattered, shepherdless sheep calling, and *calling in vain*, for pastors?

THE population of Rio de Janeiro is estimated to be 335,000.

AT Franca, Sao Paulo, on the 27th ult., a priest refused to baptize the sick child of a poor Italian couple, because the father had only *three francs* to give. A kind-hearted Brazilian lady happening to enter the church, found out the difficulty and paid the fee demanded.—*Rio News*.

NEW INDIAN TRIBES.

NEW openings for evangelizing the Indians of this Empire seem to be forcing themselves upon the attention of the Christian world with suggestive frequency.

In a previous number we called attention to the accessible tribes of the *Campos Novos* of the Paranapanema. More recently, the fact that large bodies of *Aymores*, both of the coast and mountain region of the province of Espirito Santo, could be reached easily, was placed before our readers. Now there comes a strangely interesting story from the great Amazon country, of various small tribes—amounting in all to more than 3,000 souls—of peaceable, industrious, and singularly gentle savages, living in a primitive condition; absolutely untouched by the white man's civilization, and even ignorant of his existence.

The information comes from a most reliable source. It seems that, some four years ago, three German

scientists, Drs. Karl and Wilhelm Von den Steinen and Dr. Claus, spent nearly a year at the head-waters of the Xingú, one of the large tributaries of the Amazon. Last year the two Von den Steinens returned, and made up a party of fourteen persons—including Drs. Vogel and Ehrenreich, two officers of the Brazilian army, together with soldiers and *camaradas*. They went well prepared to explore the whole Xingú country—leaving Cuyabá at the end of July, 1887, and returning a short time ago.

The discovery of several important hitherto unknown rivers tributary to the Xingú is one of the results of scientific value. The expedition visited the Pareis Indians, near Diamantino in Matto Grosso; also the powerful *Coroados*, known as the *Bororos*, who are being rapidly destroyed by the white man's fire-water; but the chief interest in their report centres around the new and heretofore unknown tribes of the Xingú region.

It has been generally supposed that the whole great valley of the Amazon and its large tributaries was extremely fertile. Dr. Von den Steinen shows that the vast region south of the Xingú is sterile, uninhabited, and poorly watered; while on the north lies an immense stretch of virgin forest, traversed by vast and hitherto unknown rivers, and inhabited by the tribes above referred to, who occupy the same land and houses from generation to generation.

An interesting fact is that each one of the nine tribes visited speaks a different language. The first tribe visited was the *Bakäiris*, whom the

Doctor classifies as Caribs; not stray descendants, but the parent tribe of those great bands that crossed the Amazon, immigrating from south to north, and peopling the Guianas.

The next were the *Nahuquas* and the *Mehinakús*, living in groups of three or four villages. Dr. Karl visited these tribes accompanied by two wild *Bakäiris* only. The *Auetos* he found in the marshy lake region living in elevated houses. On the shores of a large lake the *Janalapitús* were found, wretchedly poor and squalid. Just above them the proud and apparently prosperous *Kamayura* live. This tribe is of the genuine *Tupi* family, and speaks the *lingua Geral*. Recognizing in the Portuguese of the explorers many *Tupi* words, they welcomed them as *brothers*.

The last tribe visited, besides speaking a language totally different from the others, were physically different. Low, ugly, timid, and poor, they were not counted as human beings by the other tribes. These *Trumais* were said to have been driven from the upper river, the Botuvy, by the *Sayis*—a warlike tribe who wear a cork instead of a wooden disk in the lower lip.

The general appearance of these tribes of the Xingú is not unprepossessing. They are, as a rule, of a light clay color, of low stature, compactly built, well proportioned, and agile. They go perfectly naked, the women only wearing a *tauga*, which may not be smaller than the eye nor larger than the ear. Of the sense of shame, as known to us, they do not seem to have a trace. Dr. Karl says he soon became accustomed to the

nakedness, and naïvely remarks that we are also naked under our clothing. The women wear the hair long and loose upon their shoulders, while the men cut it in a circle round the head. They cultivate the land, and fish with bow and arrow. They clear the forests with stone axes, and till the soil with implements made of the claws of the armadillo and sloth and sharpened sticks. They raise corn, cotton, tobacco, sweet-potatoes, yams, and many varieties of indigenous fruits. They know nothing of bananas, rice, or mandioca, nor have they any fermented drink. The dogs of the expedition, being unknown animals, frightened them.

They exchanged presents, but have absolutely no notion of trade based upon values. With the visit of the Drs. Von den Steinen they passed from the *stone* to the *iron* age. They had never seen steel tools before, and had no tradition of them, or of fire-arms. Large numbers of knives, *machettes*, and axes were left among them. The only instrument of music they possess is a species of flute—made of one, two, or three reeds. They have a great number of dances, and the *Baikäiris* have in their villages a house set apart for dancing, which they call the “flute house,” into which no woman is allowed to enter.

Marriages are monogamous, and parentage is traced through the mother. While woman occupies a subordinate position, she is well treated. On the birth of a child, the father remains in his hammock for several days dieting on water and porridge.

They have no idea of a personal

God, but a clear belief in a future life. They have an idea that the soul leaves the body during sleep, and visits the places of which they dream, So they consider it dangerous to awaken any one suddenly for fear the soul may not have time to return. Vice as understood among civilized nations hardly exists. None of the languages except the Tupi have any words to express the abstract qualities, virtue, vice, etc., as the ideas themselves have no existence.

Much more that is interesting might be related of these simple working Indians. Enough, however, has been said to show that the way is open for whomsoever will to carry the news of the God who is our Father, and His Son who is our brother, and of a salvation that is free, to these brothers of ours who live on the shores of the Xingú. Who among American students who have volunteered for foreign work will enter on this field?

THE EMPIRE OF BRAZIL AND THE KINGDOM OF CHRIST.

BY REV. G. W. CHAMBERLAIN.

II.

IN the year of our Lord 1500 the Portuguese took possession of the coast of Brazil, and entitled it “Land of the Holy Cross.” The field was at once opened to and possessed by those most zealous missionaries of Rome, “the Brotherhood of Jesus,” or the Jesuits.

The advent of these teachers, if names always stood for things, should have been synonymous with the teaching of those doctrines of which

Paul said, "God forbid that I should glory save in the cross of our Lord Jesus Christ!" But we look in vain, in the annals of those times and the "chronicles of the order," for any evidence that they taught the doctrines of the Cross. It was meet, therefore, that the name *Land of the Holy Cross* should yield to that of *Brazil*, derived from the woods of the land.

Crosses of wood are found everywhere, but that which is symbolized by the Cross, nowhere.

The Jesuits had a splendid opportunity to have proven their right to their proud title—"Brothers of Jesus"—but they have here as elsewhere evidenced to the world that they have not the spirit of Christ, and, therefore, that they "are none of His."

On the 25th of January, 1555, they affected to found, in the name of St. Paul, whose conversion the Church of Rome celebrates on that day, a college, around which has since grown up the city of Sao Paulo. But the college did not teach the doctrines of the apostle to the Gentiles; that honor was for others.

In the same year, 1555, a Huguenot colony came to the bay of Rio de Janeiro, under the patronage of the Admiral Coligny, who hoped to find for his persecuted countrymen a place to worship God according to the dictates of their own conscience. They were accompanied by ministers of the gospel and theological students from Geneva, disciples of Calvin and Beza. It is even stated that the great French Reformer himself contemplated following at a later date.

The treachery of the leader, Nicolas Durand Villagagnon, which won for him the *sobriquet* of "The Cain of America," destroyed the hopes of those of the Reformed faith who were expecting to join this movement. The news of it reached Europe in time to prevent the embarkation of some 10,000, who were ready to set sail for what French maps of that epoch call *Antarctic France*. We are indebted to the "Chronicles of the Jesuits," by one of their own number, *Simon de Vasconallos*, for the most that we know of the evangelistic labors of our brother in the faith and in Presbyterian polity, Jean de Boileau, or Joao Boles, one of the Calvinistic preachers, who, abiding in the land, to "hold forth the Word of Life," penetrated to the oldest Portuguese settlement at St. Vicente, in the province of Sao Paulo, and there spread his "Calvinistic heresy," to the great grievance of the "holy fathers," who had, in defense of the faith, to delegate their *provincial* Luiz de Gram to extinguish the heresy already contaminating Portuguese and Indians. It is always easier to extinguish heretics than heresy. So it came to pass that this heroic preacher was honored in due time with a martyr's crown, and went up from a scaffold at the founding of the present imperial city of San Sebastios do Rio de Janeiro, to join those under the altar who cry, saying, "How long, O Lord, holy and true, wilt Thou not avenge our blood on those who dwell on the earth?"

This prayer to the Ruler of nations, to vindicate the principles for which He died, is a heritage which

this brother left the present laborers in the harvest, and a factor in their success. Not in vain did Jean de Boileau live and die for the testimony which he held. His may be called the earliest effort to preach the doctrines of the Cross in Brazil. It has not been fruitless.

His memory has been perpetuated by his bitterest enemies, and is yet to be resuscitated in a way that will prove the faithfulness of God's covenant with His people.

ROMANISM JUDGED BY ITS FRUITS.

(CONTRIBUTED.)

IT does seem very strange that ministers of Christian churches can take the positions accredited to them in recent home journals. We believe that it is the *system of doctrine* which we have been taught, that has given to us our distinctive features, and not any form of discipline or church order. The same rule must apply to the Roman Catholic; he is what he is from the system of doctrine which he has been taught, and not so much from any form of church order.

In the case of the Roman Catholicism of Brazil, upon ground where this system of doctrine has had every opportunity to produce its legitimate fruit, what has been the result? Take the position which the Church occupies before the people. In many places, public and private, she is denounced as anti-Christian. Not long since a writer in one of the leading journals of Rio said: "We must distinguish between Catholicism and Christianity." Everywhere her tem-

ples are falling into ruin, except where the aid of the Government or of a lottery comes to the rescue. The Church closes the Scriptures and forbids them to her people. The worship of the Virgin and that of the saints is pushed to the highest degree. She permits her members to give the honor and glory of the emancipation of the slaves either to the Virgin or Saint Benedict, and not to God.

What shall we say of the priests nurtured in this system of doctrine? One priest will entice the daughter of a brother priest, and make her his concubine; what discipline will he receive? Appearing before the Archbishop, he is elevated to the rank of Vigario. Why? Because he is able, and may give trouble if he is harshly dealt with. A physician said, "I know of but one priest whom I consider good in all my province." Priests there are who will deny baptism, burial, and marriage to their poor people because they do not have the money to pay.

Priests will often teach that persons are possessed with the devil, and when they are remonstrated with, will respond in the following manner: "But we must invent these things in order to hold the people in subjection." What shall we say of the people who are nurtured on this system of doctrine? The second commandment is unknown to the people, and so they are given to all species of idolatry and fetichism. When this commandment is brought to their notice, it is to them a revelation. The seventh commandment, because of the example of the priests, has little or no weight. Its violation

is one of the prevailing vices in this country. Ignorance and superstition prevail. Ask many persons who say they are good Catholics, and who are ready to persecute those who seek to follow the gospel : In whom is your confidence? They will answer : In God. But ask again : Are you trusting in Christ as your Saviour? The answer will not come ; for many will say : We have heard tell of Him. But as for a faith in Him, it is as far from their thought as the east is from the west.

Certainly, we cannot admit that the evangelical system of doctrine will produce the fruits which have been indicated either in reference to the church, the ministry, or the membership. It does seem strange that those whose fathers have suffered so much in the past from the intolerance and persecution of Rome are ready to apologize for the unclean thing.

Is it not a declaration of Rome herself that she does not change? As a well-informed Vigario said : "On the *outside* my church is much different in the United States from what it is here in Brazil, but *inside* it is exactly the same." Another has said : "Yes, the Protestants are laughing now, and saying the old times of persecution will never return ; but let us wait and see."

GUARAPUAVA, PARANÁ.

TEN years ago an elder of the Faxina church, Sr. Moura, whose labors as colporter have been eminently successful, visited the city of Guarapuava with a mule-load of Bibles and Testaments.

Finding few, however, who cared to buy the Truth, and not wishing to take the books home with him, he sold the whole load to a merchant, who was keen enough to see that paper and binding were worth more than the price asked.

After serving a customer, he would open the Bible and read some passage in the Psalms or in Job, saying : "Is not that pretty, my friend?" And the other generally replied : "Yes, very fine. How do you sell these books?"

"Oh, very cheap ; one of these books, with this beautiful paper and binding will cost you six milreis (\$3) ; and the reading is most superb, as you have just heard."

In this clever way he managed to sell the entire lot, simply, however, as a matter of business.

Several years later, the Rev. Robert Lenington, after many years of service, reached the time when the need of educating his family seemed to call him home. So urgent, however, was the call from Paraná, that he sent his family to the States and remained for eighteen months longer, spending most of his time in the saddle, carrying the gospel from village to village.

Foremost among the fruits of these months of noble self-denial, was the hearty reception he received in Guarapuava. We extract from a letter of his dated December 9, 1885.

"This is my third visit to Guarapuava. The first was encouraging, the second very encouraging, and the third is one of joy.

"Drunkenness and gambling and adultery given up, images broken, and rosaries thrown away ; these are some of the visible results of this

blessed work. Fourteen or fifteen souls give evidence of conversion. My joy is very great!

"I have been here twenty days and have preached thirty-seven times, from house to house, in the country, and in the largest house in the city. One Sabbath in the country we held an all-day meeting. I preached four times. We sang and prayed and read the gospels, only interrupting to eat something. About fifty persons attended. There was joy on earth, and, I am sure, joy in heaven."

In June, 1886, the Rev. Wm. M. Brown, the agent of the American Bible Society, and Rev. G. A. Landes, who had, in the mean time removed to Paraná, visited Guarapuava. They found great readiness to hear the Word, and many reading and studying in private.

Six months later, Mr. Landes returned with Rev. G. W. Chamberlain, not finding, however, any one ready to make public profession of his faith.

In the multitude of calls upon his time, Mr. Landes was not able to return for nearly a year and a half. During this interval, however, his colporter was there two or three times, and did valuable service.

Last May Mr. Landes returned, to find evidence of most substantial growth.

He found more than seventy persons desirous of uniting with the church.

During his stay of thirteen days, the attendance on preaching was very large. Fifty-three adults were baptized and thirty-five children. This is the largest number yet received at one time in Brazil, so far as we know.

Writes Mr. Landes :

"I never saw people so eager to make profession of their faith. One woman wept from fear that her husband would not consent to her joining the church. Afterwards her tears flowed from joy at his approval.

"Some who had been horse-racers, drunkards, gamblers, and addicted to other vices, feared that they would be refused admittance to the church.

"The believers are not only the fifty-three who were received; at least as many more are studying the Scriptures and Shorter Catechism, preparatory to profession on my return."

We would not say one word to turn aside one of the many who are offering themselves for China, Japan, Korea, or other needy fields.

But, can it be possible that among the scores and hundreds of those who would otherwise stay at home there be not one additional man for Paraná?

Can it be that the Lord has prepared these abundant harvests, and yet is not calling for reapers? If he be calling, how much longer shall it be in vain?

One of the new believers in Guarapuava narrates that, before his conversion, he used to own an image of St. Anthony, which he believed was of great assistance in horse-races.

When his horses entered a race, St. Anthony always went along, stowed away under the trappings!

GIRLS' SCHOOL IN RIO.

BY MISS BRUCE.

THE opportunity for Christian teaching is very wide. This school is a necessity, where girls may board and be trained in a Christian home.

But we cannot afford to stop here; we must have day-schools in different parts of the city, to reach a class of people that cannot come to us. We desire soon to open one in a district where a number of our members live; they are nearly all colored, and working-people—servants; but they need, all the more, that their children should have instruction in Christian living. We have organized a society in the church for this purpose, and it is gratifying, and really touching, to see the deep interest manifested by the ignorant old women—not ignorant of everything, for they are taught of God to love their fellow creatures and desire their well-being.

The funds in hand are small for this work, but we pray they may be sufficient by the time we find a woman to take hold of the work. The most of you are aware of our desire to open a boarding department for small boys, and I have already given many reasons why we ought to do this. It is for the salvation of souls and to hasten the coming of Christ, that we desire to do something for the coming generation of Brazilian boys. We have asked for a good woman, and a small sum to ensure rent, and we expect the institution to pay for itself.

American teachers are above par. Are there none who are willing to lend themselves for a few years—if not for life? American women, from the North and West chiefly, go out to the Argentine Republic by the dozen every year as teachers, and do not consider it a hardship. Are there none of our girls who will come to Brazil thus, for Jesus' sake?

CORRECTIONS.—In the article in No. 3, p. 24, a change of 30\$ to \$30 made thirty dollars instead of thirty milreis, as it should have been printed, as the price of the "authorized" Bible.

We are told, too, by one of the older missionaries that the restriction of the sale, twenty-five years ago, was not so absolute as other information had led us to suppose.

We also regret to say that the account of the entrance of the gospel in Rio Feio, given in the May number, p. 37, contains some inaccuracies, due to its having reached us at second-hand. The Rev. Antonio Pedro was probably never there. The first to preach there, as well as in Botucatu, was the Rev. G. W. Chamberlain, whose graphic account of the first preaching in the latter place some of our readers have heard from his own lips.

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"JESUS, Mary, and Joseph, may this heavenly trinity guide thy steps!" are the opening lines of an acrostic, signed by a priest, published in a recent number of an inland paper.

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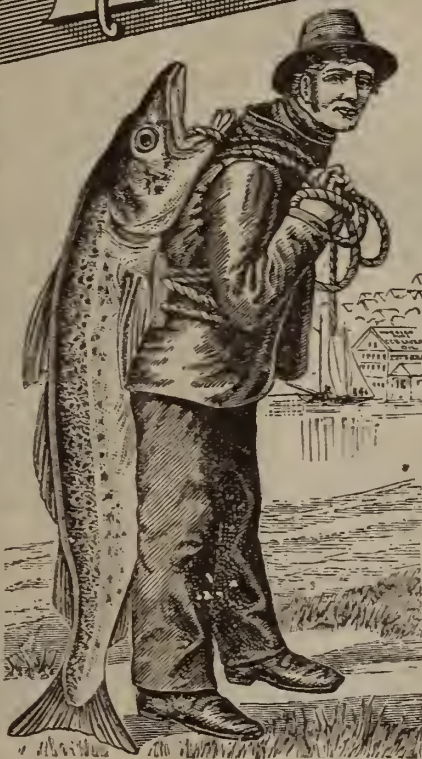
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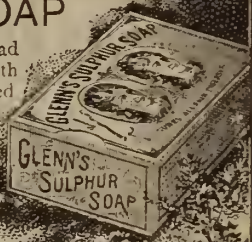
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